



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif. Lam. Meem</i> ¹ .	الْم
2. Have reckoned the mankind that they ^z (be) left to say they ^z we believed while they (are) not (to be) essayed they ^z .	أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾
3. And <i>laqad</i> (verily, already and affirmatively) We essayed whom ^r of before them; so surely assuredly ² knows Allah who ^r ssadago (always enforced the truth they ^z) and surely assuredly (to) know [He] the liars.	وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣٠﴾
4. Or reckoned who ^r work they ^z the sayye'aa'te ^w (demeritorious-deeds) ^w to surpass Us; fouled what they ^z rule.	أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣١﴾
5. Whoever [was] yarjo ³ (fears/ hopes-for [he]) Allah's leqa'a (meeting with) then verily Allah's ajala ⁴ (term-limit) (is) surely aa'ten ^x (approaching/ coming) ^x ; and He (is) The Sameeo ⁵ (The Acute-Hearer/ The Enabler of others to hear-/ favorable Answerer to prayer), The Omniscient.	مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٢﴾
6. And whoever jahada (behad exerted his utmost mental, physical and possessional efforts fighting/ striving in Allah's cause), so verily only youjahedo (he makes jahada) for himself ^w ; verily, Allah (is) surely Rich, a'n (regarding) the worlds.	وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۖ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٣٣﴾
7. And who ^r believed they ^z and worked the righteous-work ^w they ^z surely assuredly ⁶ [We] expiate a'n (off) them their sayye'aa'te ^w (demeritorious-deeds) ^w and [We] surely assuredly requite them absa'na ⁷ (perfecter and beautifuler) (than what) they ^z were working.	وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٤﴾
8. And We enjoined the mankind by his both begetters (parents) (to treat them) busnan ⁸ (ultimate meritorious deed); and en (if) both jahadaka (both exerted their utmost mental, physical and possessional efforts fighting you ^s) to [your] partner (other deities) by Me what not for you ^s by it ^x a	وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The "ل" in "لَيَعْلَمَنَّ", in both cases are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

³ The word "يرجو" from "رجا" which stands for *several meanings*: (1) *fear*; (2) *hope*; (3) *want*. See *الهادي*, *اللسان*, and *القرطبي*. Almost *all* Qur'an commentators are *unanimous* that in this *Ayah* it means: *feared*.

⁴ The word "الأجل" means *term-limit*, see *اللسان*.

⁵ See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o" = "المُسمع".

⁶ The "ل" in "لَنُكَفِّرَنَّ" and "لَنَجْزِيَنَّهُمْ" in both cases are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

⁷ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁸ Some *linguists* suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*. See *الهادي* I cannot find a *suitable* word in English for "حسناً" = "ultimate beauty and adornment". That is the begotten should try *genuinely* to have an *attitude* of treating the begetter-parents *with ultimate beauty and adornment*.

knowledge, then let-not [you ^s] obey them both; to Me, (is) your ⁿ return; then <i>ona'bbe'o</i> ([I] <i>inform by piece-of-significant-and-availing-news</i>) you ^b by what you ^c were working.	إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩﴾
9. And who ^r they believed ^z and worked the righteous-works ^w they ^z [<i>We</i>] surely assuredly ⁹ admit them [in] the <i>ssa'leheena</i> (<i>righteous-people</i>).	وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿١٠﴾
10. And of the mankind who ^p says [<i>he</i>]: <i>aa'manna</i> (<i>we believed</i>) by Allah; then if (<i>had been</i>) annoyed [<i>he</i>] in Allah, [<i>he</i>] made the mankind's essay ^w like Allah's torment; and <i>la'en</i> (<i>indeed if</i>) came a victory from your ^t Lord, surely assuredly say they ^z : verily we were [<i>we</i>] with you ^b ; is not Allah surely knowinger by what (is) in the worlds' chests.	وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً النَّاسَ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾
11. And to surely assuredly know Allah who ^r they ^z believed and to surely assuredly know [<i>He</i>] the hypocrites.	وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾
12. And said who ^r unbelieved they ^z to whom ^r believed they ^z : <i>ettabe'ao</i> (<i>let-closely-follow you^z</i>) our path; and let-bear [<i>we</i>] your ⁿ errors ^w ; and not they (<i>are</i>) bearing of their errors ^w of a thing; verily they (<i>are</i>) sure liars.	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِّنْ خَطِيئَتِهِمْ مِّنْ شَيْءٍ إِنَّهُمْ لَكَذِبُونَ ﴿١٣﴾
13. And let-assuredly ¹⁰ bear they ^z their heavies and heavies with their heavies; and let-assuredly ¹¹ (<i>be</i>) asked they ^z The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day <i>a'nma</i> (<i>regarding</i>) what they ^z were <i>yaftarona</i> (<i>they^z craft a lie for fraudulent end</i>).	وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْطَلْنَ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٤﴾
14. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent Noohan (Noah) to his people and waited [<i>he</i>] in them a thousand-year ^w except fifty <i>aa'man</i> ^{w12} (<i>years but referring to specific anniversaries</i>) then took them the flood while they (<i>were</i>) <i>dha'lemoona</i> (<i>injustice-doers</i>).	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٥﴾
15. Then We delivered him and the Ark's ^w companions while We made it ^w an <i>Aya'tan</i> ^w (<i>sign/proof</i>) for the worlds.	فَأَنْجَيْنَاهُ وَأَصْحَبَ السَّفِينَةَ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٦﴾
16. And Ebraheema (Abraham) <i>edh</i> (<i>when/since</i>) [<i>he</i>] said to his people: let-worship you ^z Allah and <i>ettaqoho</i> (<i>let-reverentially guard you^z against His displeasure</i>); <i>tha'lekum</i> (<i>collective-afar-that</i>) ^x (is) <i>kbayron</i> (<i>choicer/ superior/ worthier</i>) for you ^b , <i>en(if)</i> you ^c were [<i>knowing</i>].	وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٧﴾
17. Verily only you ^z worship of lesser than/without Allah idols and you ^z create <i>efkan</i> ^x (<i>slandorous-fabrication-/specious concoction</i>) ^x ; verily whom ^r you ^z worship of lesser than/without Allah not possess they ^z for you ^b a <i>rez'qan</i> ^x (<i>victuals for sustenance</i>) ^x ; so <i>ebtagho</i> (<i>let-earnestly</i>	إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ

⁹ The "ل" in "لندخلن" in Ayah 9 and "لنقولن" in Ayah 10, and "ليعلمن" in Ayah 11, in all cases are juratory "ل" = "ل" amounting to = "التاكيد" i.e. affirmation, expressed in all cases by "assuredly"

¹⁰ The "ل" in "ليحملن" is a "ل قسم" = "jurative or juratory particle," according to إعراب القرآن، لمحمود صافي.

¹¹ Ibid.

¹² The word *aa'am* = عام = year but in reference to an anniversary.

quest you ^z) enda (by munificence of/ by Rule of) Allah the reẓ'qa ^x (=reẓ'qan) ^x and let-worship Him you ^z and let-thank you ^z for Him; to Him you ^z (shall be) returned.	اللَّهُ الرَّزْقَ وَأَعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿٧﴾
18. And en(if) you ^z deny, so qad (already and affirmatively) denied Umamum ^w (peoples/ communities) ^w of before you ^b ; and not on the messenger except the announcement the manifester.	وَأَن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٨﴾
19. Have [and] ¹³ not seen they ^z how Allah begins the creation ^x ; afterwards [He] repeats it ^x ; verily tha'leka (afar-that-it/) ^x on Allah (is) easy.	أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٩﴾
20. Let-say [you ^s]: let-tread you ^z in the Earth ^w then let-look you ^z how [He] began the creation; afterwards Allah institutes the genesis-she ^{y14} the last-she ^y ; verily Allah (is) on everything Omnipotent.	قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾
21. Torments [He] whom ^p [He] wills and yarhamo (mercy-gives) [He] whom ^p [He] wills and to Him (are to be) transposed you ^z .	يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿١١﴾
22. And neither you ^f (are) surely enfeeblers in the Earth ^w and nor in the Heaven ^w ; and neither for you ^b of lesser than/without Allah of a wa'leyen (guardian/ ally) and nor na'sseren (iterative succorer).	وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢﴾
23. And who ^f unbelieved they ^z by Allah's Aya'te ^w (miracles-/ signs/ proofs) and leqa'ebe (meeting with Him), those despaired they ^z from My mercy ^w ; those for them (is) the painful torment.	وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣﴾
24. So not [was] his people's answer except that they ^z said: let-kill him you ^z or harreqobo (let-iteratively burn him you ^z); then delivered him Allah from the fire ^w ; verily in tha'leka (afar-that-it/) ^x surely (are) Aya'ten ^w (miracles/ signs/ proofs) for a believing people.	فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَاقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٤﴾
25. And said [he]: verily only ittakhathom ¹⁵ (took and presumed you ^z) of lesser than/without Allah idols, affection ^w among you ^b in the life ^w (of) the world ^w ; afterwards The Qeyamatey's ^w (Judgment's) Day unbelieves some (of) you ^b by some; and curses some (of) you ^b some; and your ⁿ abode/lodging (is) The Fire ^w ; and not for you ^b of na'ssereena (iterative succorers).	وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثِنًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَبَلَغَ بَعْضُكُم بِبَعْضٍ وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿١٥﴾
26. Then believed for him Lootton (Loti) and said [he]: verily I am an emigrant to my Lord; verily He (is) The Mighty The Hakeemo ¹⁶ (infinite bekma ¹⁷ Possessor).	فَقَامَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٦﴾

¹³ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

¹⁴ The word “النشأة” = “genesis^w” in Arabic is feminine, so its qualifier must be likewise. Hence both.

¹⁵ The word “اتخذ” from “الإنخاذ” which is “افتعال” for “الاتخاذ”, as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁶ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁷ See the Lexicon attached to this Translation for “bekma.”

27. And We granted for him <i>Is'haqa</i> (Isaac) and <i>Ya'aqooba</i> (Jacob); and We made in his progeny ^w the prophethood ^w and the book; and <i>aa'taynabo</i> (We accorded him) his remuneration in the world ^w ; and verily he (<i>is</i>) in the Hereafter ^w surely of the <i>ssa'leheena</i> (righteous-people).	وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَعَاقِبَتُهُ أَجْرُهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾
28. And <i>Loottan</i> (<i>Lott</i>) <i>edh</i> (when/since) [<i>he</i>] said for his people: verily you ^b surely <i>ta'atona</i> ^x (you ^z commit/-perpetrate) ^x the profanity ^{w18} not preceded you ^b by it ^w of an <i>abaden</i> ¹⁹ (a lone/any-one) of the worlds.	وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لِفَاتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٨﴾
29. Verily you ^b <i>ta'atona</i> ^x (you ^z come onto/have sexual intercourse with) ^x the men and you ^z [cut] the path and <i>ta'atona</i> ^x (commit/perpetrate you ^z) in <i>na'dee</i> (meeting place/association-/guild/club) you ⁿ the <i>munkara</i> (rationally objectionable or <i>Shbarey'ah</i> prohibited deed); then not [was] his people's answer except that said they ^z : let-come (to) us [you ^s] by Allah's torment <i>en</i> (if) you ^c were of the <i>ssa'dequeena</i> (always truth enforcers).	أَنكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَئْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾
30. Said [<i>he</i>]: my Lord, let-succor me [You ^s] over the people the corrupters.	قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾
31. And <i>lamma</i> (when/whence) came ^w Our messengers <i>Ebraheema</i> (Abraham) by the <i>bushra</i> ^w (pleasing-tiding) ^{w20} they ^z said: verily we (<i>are</i>) <i>mubleko</i> (perishing/causers to perish) this ^w the village's ^{w21} folks ^w ; verily its ^w folks ^w were <i>dha'lemeena</i> ²² (injustice-doers).	وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالبُّشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنْ أَهْلُهَا كَانُوا ظَالِمِينَ ﴿٣١﴾
32. Said [<i>he</i>]: verily in it ^w <i>Loottan</i> (<i>Lott</i>); they ^z said: we (<i>are</i>) knowinger by whom ^p (<i>are</i>) in it ^w ; surely we assuredly ²³ deliver him and his family ^w except his [woman] (i.e. wife), was-she ^y of the <i>gha'bereena</i> (residuum/remnants).	قَالَ إِنِّ فِيهَا لُوطًا ۖ قَالُوا خَرِبْ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَاتُهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾
33. And <i>lamma</i> (when/whence) that came-she ^y Our messengers ^x <i>Loottan</i> (<i>Lott</i>), displeased ²⁴ [<i>he</i>] by them and straitened [<i>he</i>] by them <i>thar'an</i> ²⁵ (measure/capacity) and they ^z said: let-not fear [you ^s] and let-not sadden [you ^s]; verily we (<i>are</i>) <i>Monajjo</i> (iterative deliverers) you ^g and your ^t family ^w except your ^t [woman] (i.e. wife), was-she ^y of the <i>gha'bereena</i> (residuum/remnants).	وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بَهِيمٍ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَكَ وَأَهْلَكَ إِلَّا أَمْرَاتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾
34. Verily We (<i>are</i>) <i>munzeloona</i> ²⁶ (we are causers of the descending) on this [the] village's ^w folk ^w <i>rejzan</i> ²⁷ (successive:	إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ

¹⁸ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, committing Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

¹⁹ See the Lexicon attached to this Translation regarding “أحد.”

²⁰ See the Lexicon attached to this Translation for *bashashara*/you**bashsharo**/mubasheron=بَشِّرْ/يُبَشِّرْ/مُبَشِّرٌ.

²¹ The word “village” is feminine in Arabic so its qualifier “this” must be likewise. So both have the [w] indicator.

²² The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

²³ The “ل” in “لَنَنْجِيَنَّهُ” is a juratory “ل” = “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly”.

²⁴ He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests.

²⁵ The expression “straitened by them *thar'an* (measure/capacity)” is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, i.e. his capacity to act was limited, by way of protecting “his guest.”

²⁶ The word “munzeloona” is plural, masculine subjective noun, meaning the causers of the descending. Hence “munzeloona” has no English equivalent. Descenders= ones that descends, give a different meaning.

<p><i>convulsive and perturbing torment</i>) from the sky^w by what they^z were <i>yafsoqoona</i> (<i>rebelling they^z vis-à-vis Allah's command</i>).</p>	<p>الْقَرِيۡةِ رَجْزًا مِّنۡ سَّمَآءٍ بِمَا كَانُوۡا يَفْسُقُوۡنَ ﴿١٦﴾</p>
<p>35. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We left of it^w an <i>Aya'tan</i>^w (<i>miracles/signs/proofs</i>) evident^w for a reasoning people.</p>	<p>وَلَقَدْ تَرَكْنَا مِّنْهَا ءَايَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُوۡنَ ﴿١٧﴾</p>
<p>36. And to <i>Madyana</i>^w their brother <i>Shu'ayban</i>; so [he] said: O, my people let-worship you^z Allah and <i>arjo</i>²⁸ (<i>let-you^z: hope/believe/fear</i>) The Day The Last; and not <i>ta'athan</i>²⁹ (<i>you^z mischief-hardest</i>) in the land^w corruptingly/(as) corrupters.</p>	<p>وَالۡىٰٓ مَدْيَنَ أَخَاهُمۡ شُعَيْبًا فَقَالَ يَتَقَوِّمُ اَعْبُدُوۡا اللّٰهَ وَارْجُوا اَلْيَوْمَ الْاٰخِرَ وَلَا تَعۡثُوۡا فِى الْاَرْضِ مُفْسِدِيۡنَ ﴿١٨﴾</p>
<p>37. Then denied him they^z; so took-she^y them the <i>rajfato</i> (<i>Shudder-she^y / tremor-she^y</i>); so they^z became in their home^w <i>jathemeena</i> (<i>lifeless-kneelers</i>).</p>	<p>فَكَذَّبُوۡهُ فَاَخَذَتۡهُمُ الرَّجْفَةُ فَاَصْبَحُوۡا فِىۡ جَثَمِيۡنَ ﴿١٩﴾</p>
<p>38. And <i>Aadan</i> and <i>Thamooda</i> and <i>qad</i> (<i>already and affirmatively</i>) evidenced for you^b of their dwellings; and adorned for them the Satan their works, so [he] repelled them <i>a'n</i> (<i>off</i>) the path; and they^z were <i>mustabsseereena</i> (<i>ponderers/overall evaluator of the facts and their possible consequences</i>).</p>	<p>وَعَادًا وَثَمُوۡدًا وَقَدْ تَبَيَّنَ لَّكُمۡ مِّنۡ مَّسٰكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمٰلَهُمْ فَصَدَّهُمۡ عَنِ السَّبِيۡلِ وَكَانُوۡا مُسْتَبْصِرِيۡنَ ﴿٢٠﴾</p>
<p>39. And <i>Qaroona</i> and Pharaoh and <i>Hamana</i>; and <i>laqad</i> (<i>verily, already and affirmatively</i>) came (<i>to</i>) them <i>Mosa</i> (<i>Moses</i>) by the evidences-she^y; then <i>istakbaro</i>³⁰ (<i>they^z had affirmed theirⁿ standing haughtily above submission</i>) in the land^w and not they^z were foregoers.</p>	<p>وَقُرُوۡنَ ۖ وَفِرْعَوۡنَ ۖ وَهٰمِرَ ۖ وَلَقَدْ جَآءَهُمۡ مُّوۡسٰى بِالْبَيِّنٰتِ فَاسْتَكْبَرُوۡا فِى الْاَرْضِ وَمَا كَانُوۡا سٰبِقِيۡنَ ﴿٢١﴾</p>
<p>40. So each, We took by his offense³¹; so of them whom^p We sent on him a <i>hasseban</i> (<i>stone-storm</i>); and of them whom^p took-she^y him the shriek-she^y; and of them whom^p We imploded by him the land^w; and of them whom^p We drowned; and not [was] Allah to wrong³² them, [and] but they^z were (<i>to</i>) their selves^w wronging.</p>	<p>فَكُلًّا اَخَذْنَا بِذُنُبِهِ فَمِنْهُمْ مَّنۡ اَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنۡ اَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنۡ خَسَفْنَا بِهٖ الْاَرْضَ وَمِنْهُمْ مَّنۡ اَغْرَقْنَا وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمۡ وَلٰكِنۡ كَانُوۡا اَنْفُسَهُمۡ يَظْلِمُوۡنَ ﴿٢٢﴾</p>
<p>41. Example/parable (<i>of</i>) whom^r <i>ittakbatho</i>³³ (<i>took and presumed they^z</i>) of lesser than/without Allah <i>aw'leyaa</i>³⁴</p>	<p>مَّثَلُ الَّذِيۡنَ اتَّخَذُوۡا مِنْ دُوۡنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنكَبُوۡتِ</p>

²⁷ The word “رجز” has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See اللسان.

²⁸ The word “ارجوا” from “رجا” which stands for *several meanings*: (1) *fear*; (2) *hope*; (3) *want*. See اللسان, الهادي, and القرطبي. In this *Ayah* it means: *fear* or *believe*, according to القرطبي, as they did *not believe*.

²⁹ The word “تعثوا” from “عثو = اشد الفساد” means to mischief causing hardest of corruption. See اللسان.

³⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

³¹ The expression “اخذ به ذنبه” = “took him by his offense” means *punished him*. In this case *He punished them all*.

³² The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

³³ The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ”, as stated in لسان العرب, therefore, “اتخذ” is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

³⁴ The word “اولياء” could also mean, among them: *protector, friend*.

(guardians/allies) as parable/example (of) the spider's^w house, *ittakha-tha*³⁵ (*it^w took-she^y and made*) a house; and verily frailest (of) the houses (is) surely the spider's^w house, had they^z were knowing.

أَتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَرَ
الْبَيْوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ
كَانُوا يَعْلَمُونَ ﴿٤٢﴾

42. Verily Allah knows what they^z invoke of lesser than/without Him of a thing; and He (is) The Mighty, The Hakeemo³⁶ (*infinite hekma*³⁷ Possessor).

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٤٣﴾

43. And *telka*^w (*she-that-afar-it^w / those^w*) (are) the parables/-examples We strike it^w for the mankind and not understand it^w except the knowers.

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ
وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٤﴾

44. Created Allah the Heavens^w and the Earth^w by the right; verily in *tha'leka* (*afar-that-it/*)^x (are) surely *Aya'tan*^w (*miracles/ signs/ proofs*) for the believers.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿٤٥﴾

45. Let-recite [you^s] what (*had been*) revealed³⁸ to you^g of The Book; and *a'qem*³⁹ (*let-[you^s] uphold/sustain the prescribed obligations of*) the Prayer^w; verily the Prayer^w restrains⁴⁰ *a'n* (*regarding*) the profanity^{w41} and the *munkara* (*rationaly objectionable or Sharey'ah prohibited deed/say*); and surely *thekro* (*Qur'an/ mention of*) Allah (is) bigger⁴² and Allah knows what *tassna'ona* (*carefully-craft you^z*).

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ
الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ
يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٦﴾

46. And let-not dispute you^z the book's folks^w except by which^u it^w (is) *ahsa'no*⁴³ (*perfecter and beautifuler*), except whom^r *dhalamo*⁴⁴ (*wronged they^z*) of them; and let-say you^z: we believed by what (*had been*) descended to us and (*had been*) descended to you^b; and our *elabo* (*deity*) and yourⁿ *elabo* (*deity*) (is) One, and we (*are*) for Him Muslims.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ
إِلَّا بِالْبَيِّنَاتِ هِيَ أَحْسَنُ إِلَّا الَّذِينَ
ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا
بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ
وَاللَّهُنَّ وَاللَّهُمَّ وَاحِدٌ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿٤٧﴾

47. And like *tha'leka* (*afar-that-it/*)^x We descended to you^g The Book^x; so whom^r *aa'tayna* (*We accorded*) them The Book^x they^z believe by it^x; and of these who^p [*be*] believes by it^x; and not reject by Our *Aya'te*^w (*messages/ signs/ proofs*) except the unbelievers.

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ
فَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ
يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ
يُؤْمِنُ بِهِ وَمَا تَجْحَدُ بِغَايَتِنَا إِلَّا
الْكَاْفِرُونَ ﴿٤٨﴾

³⁵ Ibid.

³⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

³⁷ See the *Lexicon* attached to this *Translation* for “bekma.”

³⁸ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *النَّسَان*.

³⁹ That is you^s must uphold/sustain/maintain all the prescribe obligations of the Prayer.

⁴⁰ The reader must differentiate between “restrains” and “prevents,” i.e. do not mistakenly confuse the two.

⁴¹ The Arabic word used is “الفحشاء,” = the noun of “فاحشة,” see *التاج*. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁴² The word “أكبر” has dual meanings: bigger (1) in term of size, degree, or intensity; or (2) precedence in terms of Time.

⁴³ There is no English word for أحسن = *absane*. Both words perfecter and beautifuler are in their adjective sense.

⁴⁴ See the *Lexicon* attached to this *Translation* for “ظالم” = “injustice-doer” and “ظلم” = “wronged.”

48. And not you ^h were reciting of before it ^x of a book and not scribe it ^x [you ^s] by your ^t <i>yamene</i> (right-hand) ^w then surely (would have) suspected the falsifiers.	وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِمْ مِنْ كِتَابٍ وَلَا تَخْطُهُ بِمِيمِنِكَ إِذَا لَارْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾
49. Rather it ^x (is) <i>Aya'ton</i> ^w (Qur'anic statements) evident-she ^{ym} in chests (of) whom ^t <i>oto</i> (they ^z had been accorded) the knowledge; and not reject by Our <i>Aya'te</i> ^w (= <i>Aya'ton</i> ^w) except the <i>dha'lemoon</i> ⁴⁵ (injustice-doers).	بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾
50. And they ^z said: <i>lawla</i> (why have not been) descended on him <i>Aya'ton</i> ^w (miracles/signs/proofs) from his Lord; let-say [you ^s]: verily only the <i>Aya'to</i> ^w (= <i>Aya'ton</i> ^w) (are) <i>enda</i> (by munificence of/by Rule of) Allah and verily only I am <i>natheeron</i> (iterative warner) manifest.	وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾
51. Has [and] not sufficed them (that) verily We descended on you ^s The Book (to be/being) recited on them; verily in <i>tha'leka</i> (afar-that-it/) ^x surely (are) mercy ^w and reminiscence ^w /remembrance ^{w46} for a believing people.	أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾
52. Let-say [you ^s]: sufficed by Allah between me and [between] you ^b a witnesser/testifier; [He] knows what (are) in the Heavens ^w and the Earth ^w ; and who ^t they ^z believed by the falsehood and unbelieved they ^z by Allah; those, they (are) the losers.	قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾
53. And <i>yasta'ajelo</i> ⁴⁷ (they ^z affirmably hasten) you ^s by the torment; and <i>lawla</i> (had it not been for) <i>ajalon</i> ⁴⁸ (term-limit) <i>musamma</i> ⁴⁹ (that which is designated and/or named) surely (would have) come (to) them the torment and surely assuredly ⁵⁰ <i>ya'ateya</i> ^x (descends/comes to) ^x them suddenly while they perceive not.	وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْةٌ وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾
54. And <i>yasta'ajelo</i> ⁵¹ (they ^z affirmably hasten) you ^s by the torment; and verily Hell ^w (is) surely a besieger-she ^y by the unbelievers.	يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾
55. Day overlies them the torment from above them and from beneath their feet ^w ; and [He/he] ⁵² says: let-taste you ^z what you ^c were working.	يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾
56. O, My <i>eba'de</i> (worshippers/submitters/slaves), who ^t believed they ^z verily My Earth ^w (is) vast ^w ; so <i>eyyaya</i> ⁵³ (indeed particularize Me), so let-worship [Me] ⁵⁴ you ^z .	يَعْبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾

⁴⁵ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.”

⁴⁶ The word “ذكري” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

⁴⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

⁴⁸ The word “الأجل” means term-limit, see *اللسان*.

⁴⁹ The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁵⁰ The “ل” in “ليأتين” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly”

⁵¹ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

⁵² The hidden pronoun in “[He/he]” = “says” could be for Allah or the angel in charge to do the job.

⁵³ The word “إيائي” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

⁵⁴ The letter “ن” in “فاعبدون” by Arabic (linguistic) Rule, is called “تاون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فاعبدون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See *إعراب القرآن، لمحمود صافي*

55 The "ل" in "لبنونهم" or "ليقولن" in the next *Ayah* 61, *Ayah* 63 or *Ayah* 69 below are *juratory*" "ل" = "القسم" amounting to="التأكيد," i.e. *affirmation*, expressed by "*assuredly*"

56 For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "*she-creature*" but it does not have *apparent motility*.

57 The word "أداة توكيد لضمير منصوب" = "إيائي" = an article of *intensity* for an *objective pronoun*.

58 See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'ō" = "المسمع."

59 See footnote 53 above regarding ليقولن

60 The word "أني" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

61 The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*.

62 See footnote 55 above regarding ليقولن

63 Absolutely submitting to Him with respect to *all the prescription and proscription of the religion*.

64 The word "البر" = "القفار، أي الخلاء من الأرض" literally means "*desert*," i.e. furthest from *any body of water*. Also, "البر" figuratively speaking could stand for "land." See اللسان.

66. To unbelieve/(be)-ungrateful they ^z by what <i>aa'tayna</i> (<i>We accorded</i>) them and to/let ⁶⁵ <i>yatamatta'aona</i> (<i>relish the temporary worldly delights they^z</i>); then they ^z will know.	لَيَكْفُرُوا بِمَا ءَاتَيْنَهُمْ وَلَيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾
67. Have [and] not they ^z seen (<i>that</i>) surely We made a sanctuary <i>aa'me'nan</i> (<i>that which is secured</i>) while (<i>to be/being</i>) abducted/snatched the mankind from around them; do then by the falsehood they ^z believe and by Allah's boon ^{w66} they ^z unbelieve/(be)-ungrateful.	أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَطَفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبَالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾
68. And who ^a (<i>is</i>) wronger than who ^p <i>iftra</i> (<i>[he] crafted a lie for fraudulent end</i>) on Allah a lie or denied [<i>he</i>] by the right <i>lamma</i> (<i>when/whence</i>) it ^x came (<i>to</i>) him; is not in Hell ^w a <i>mathwa</i> ⁶⁷ (<i>forced: long-term/semi-permanent-abode</i>) for the unbelievers.	وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾
69. And who ^r <i>jahado</i> (<i>they^z exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause</i>) in Us, surely We assuredly ⁶⁸ divinely-guide them Our paths; and verily Allah (<i>is</i>) surely with the benefactors.	وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

⁶⁵ The word “لَيَتَمَتَّعُوا” could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, *enjoy-the-transitory-worldly-delights* but later they will pay for that.

⁶⁶ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”).

⁶⁷ In “اللسان”: “ثوى” = هلك; and “مَثْوًى” in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the “مَثْوًى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa*-abode is an *obligatory* one and so “*forced: long-term/semi-permanent-abode*” seems to me rather appropriate.

⁶⁸ See footnote 55 except here for *لَنَهْدِيَنَّهُمْ* +